

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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THE BAPTIST RECORD

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EDITORIAL NOTES AND COMMENTS

When people are led to think right they are not usually far from acting right. How important then is correct training along right lines.

A heart filled with grace is infinitely better than a head filled with notions, but how beautiful and helpful to have both in right proportions.

The way into sin has fearful barbs all the way and, worst of all, the barbs all point in. This makes it easy enough to go in, but when one is once in, to get out, of all things, it is the most difficult.

The correspondents of Bro. D. A. E. Russell will note that his address is Mt. Vernon, Texas, now and not Ellettsville, Miss., as heretofore. We wish our brother well in his new home.

Bro. R. W. Merrill, we are glad to know, has returned to Mississippi and will become pastor at Grenada. We welcome our brother back to his native land and wish him the fullest measure of success in his new field.

Indolence is a key that usually works in two locks. It opens the door to laziness and roguery and it opens the door to poverty and want. Therefore, while you are teaching your children important lessons, we beseech you, beloved, do not leave out industry.

Faith without works, is very much like a watch which is in all other things complete, except that it is not only dead, but it is a standing lie on time, except twice a day. Put in the works, beloved, and let it run and tell the truth all the time.

Beloved, if you will do all the good you can in the world and as little evil as possible, and then encourage all the good in others that you see and condemn all the bad, you will not fail of the Master's approval nor of the reward of a good conscience; patient continuance in such well-doing will bring the richest compensations.

The preacher who goes to sleep when another is preaching, is usually the man who calls people dummies, if his own eloquence fails to keep them awake. He forgets that the man who has no mental strength enough to receive an idea from another, is likely to be defective in the ability to originate more interesting ones himself.

God's true to visit his ancient Zion seems not to have come yet; notwithstanding the effort of some people to hurry up matters with a railroad for quick transportation from Jaffa to old Joppa to Jerusalem. It turns out that the road is a dismal financial failure, and has been abandoned by its projectors. When God's time comes, there will be no railroad and probably many other good paying things, in that now desolate old country.

The happy day for our working men will come when they cut loose from the leadership of Sabbath desecrators and saloon-keepers. They need not buy up all the railroads in the land to free themselves from want and hardship. The millions that they will save from useless idleness and devastating drink, will give them all of the comforts of home and society that they can well enjoy.

Raising one's own dogs and buying one's own meat, has ceased to be a profitable industry in this country. Yet, in passing around, one occasionally sees one of the old liners, who finds more music in the yelp and whine of the puppies, than he does comfort in barrels of hog and hominy. But our people are getting well to the front in self-sufficiency and real independence. When these hard times have passed away, most of our people will be a new people.

THE GENERAL ASSOCIATION.

This body met this year with Bethel church, three miles South of Newton, in Newton county, on Saturday, October 27th. The introductory sermon was preached by Bro. T. J. Simmons and was an original and instructive one on the three witnesses. Text: 1 John 5:7-8.

The permanent organization was effected by the re-election of Brethren N. L. Clarke, president, A. J. Freeman, first vice-president and J. P. Johnson, second vice-president, D. T. Chapman, treasurer and the election of W. A. Roper, secretary.

The venerable Benj. Thigpen, who has so faithfully served the body for fifty years or more, and from its organization as secretary, was present but on account of painful infirmities and physical disabilities, asked not to be returned to that office. His request was granted and he allowed to nominate his successor. Then a touching scene followed. After a brief statement and appeal for a testimonial of appreciation of his past services, the brethren almost without exception made a contribution to that effect and an appreciable sum of money was placed in the hands of the beloved old veteran, along with the good will and blessing of the entire Association.

After the announcement of committee, the body adjourned to 9 o'clock Monday morning.

Lord's Day morning at 10 o'clock Rev. W. T. Lumbley occupied the stand, giving an account of missionary work in Africa. At 11 o'clock, Rev. J. P. Johnson preached a capital doctrinal sermon in his own inimitable way. After a beautiful lunch, Rev. J. R. Flanagan gave a brief discourse at the stand, delivered under the embarrassing circumstances of an afternoon service in the open air. There were no services at night and there had been no Sunday School exercises in the morning.

A light, refreshing rain preceded the Monday morning session of the Association. The body went promptly to work, reports being ready and discussions brief. Considerable enthusiasm was manifested on the subject of the Mississippi Baptist. All the objects fostered by the Southern Baptists received due attention. Bro. R. M. Woodruff preached at 11 a. m. at the stand. Rev. J. M. Moore was chosen to preach the introductory sermon at the next session, which is to be held with Antioch church, Jasper county, Saturday before the last Sunday in October, 1895.

Quite a number of delegates were entertained at Newton until train time—Brethren Vaughan and Landley at Pastor Clarke's; Brethren David and Lumbley, with the latter's wife and sister at Bro. J. M. Williams'; Bro. Guy at Bro. Dearling's and the Chronicle; at Bro. W. A. Wilson's—Mrs. W. being an old Sunday School pupil. Bro. J. M. Moore preached at the Baptist church to an appreciative audience.

We wish it distinctly understood that, with all true Baptists, we hold and teach the Bible doctrine of the total hereditary depravity of the sinner; that regeneration is by the personal work of the Holy Spirit; that salvation is by grace, through faith, without works as a condition; that all the regenerate already possess eternal life, and will be kept through grace, to glory—Baptist Flag.

Well, beloved, if that is so it goes far towards making up for your faults with us, whatever they may be. Go on and preach that way and you will not fail to do good. The good old gospel that.

The Roman Catholics seem to be oblivious to the fact that while they are exerting themselves so frantically to get possession of this government, that they are losing their entire hold on many of the other countries where they have had full sway. It may be that they hope after gaining this, to retake those they have lost. But we shall see.

The man who attempts nothing but what he conceives to be big things, will always be wanting in the success of his humble brethren, and he who criticizes his brethren for looking after "the little foxes that spoil the vines," is likely to find at last that his own inner linings are worm-eaten and rotten.

Beloved, a mistake or seeming failure, is a lesson of wisdom. Don't cry over it as lost time, but find out its cause and go on to win greater successes by the help it has brought.

OUR FIELD GLASS.

An engineer was recently shot in his cab at Danville, Ill. There is no civilized country in the world where the protection to life and limb is now so poor as in our own. It is time to put everything else aside, and organize law and order leagues for the enforcement of the laws against murder. Our nation goes far beyond every other in the number of murders in proportion to population. Coney has finally abandoned his followers to their fate. The most of them are already scattered over the country to increase the number of tramps; but the few remaining in camp near Washington have been told by Coney that they must shift for themselves, as he has his own private business to attend to.

The Baltimore Baptist says, "One of our most carefully edited exchanges some time ago contained a letter from a Baptist church officially warning the denomination against a certain preacher whose credentials had been taken away because of some misconduct. The letter stated that 'Bro. A., had promised to quit preaching and lead a better life, but had failed to keep his promise.' We have a most interesting letter from the venerable Rev. E. C. Eager, now almost eighty-two years of age, who was so long and ably connected with Baptist affairs in Mississippi. At the time of his writing he was with his daughter, Mrs. J. M. Joiner, of Elmo, Ky., but expects soon to come to Brownsville, Tenn., and spend some time with another daughter, Mrs. I. P. Trotter. He has been afflicted for years by lameness from a fall and by defective sight and hearing. His sight has improved somewhat, but his hearing has gradually grown worse. Bro. Eager became pastor of the Grenada church in 1842, and was in Mississippi until 1882, intimately associated with Baptist affairs in Mississippi during those forty years. He gives us some wise suggestions as to the anticipated sketches. He says: 'You ought to have the entire minutes of the Baptist Associations in the State and of the Baptist State Convention in which you will find the official notices of very many Mississippi Baptist ministers.' We will be profoundly grateful to anyone who will send us any old minutes of associations or of the convention. Of the convention we have from 1881, to the present. Send to L. S. Foster, Senatobia, Miss., all such that you would like to see put to a good use. Again Bro. Eager says: 'Don't hurry your work. Many of your readers may feel greatly disappointed if they find not the history of their minister in it. Wish you great success. I am yours in gospel bonds, E. C. Eager.' Then, beloved, will you not send at once a sketch of your pastor? Bro. Eager is most lovingly remembered in his old pastorate at Fellowship, Jefferson county, where Rev. W. W. Bolls is now the honored pastor. The Examiner, New York, comes this week 'a thing of beauty,' a twenty page, four column paper, with its usual amount of first-class reading matter. It contains also a large engraving of Dr. Edward Bright, the late editor, covering one entire page. We rejoice to know that Winona is progressing under Pastor Bailey's administration. The church has engaged his entire time, beginning with January, 1895. This is a move in the right direction. Dr. R. C. Burleson, President Baylor University, Waco, Texas, sends out a 'Birthday letter' on his 71st birthday. In it he says: 'I am a full of life, hope and anecdotes as sixty years ago.' Only one college president, Dr. E. Nott, of Union College, New York, has ever held the office of president as long as Dr. Burleson has. He is still in vigorous health. Dr. Burleson began his ministry in Mississippi, was ordained to the ministry in the Starkville church, June 8, 1845, and preached to churches in the Columbus Association. We regret to learn that Rev. H. D. White, of Nicksburg, has been confined to his room three weeks with diphtheria fever. He will be speedily restored to health. Bro. E. E. Thornton, Lexington writes encouragingly of the ophantho work, and says: 'Wherever I am on thanksgiving day I will put in my powers for a good collection for it and I shall try to provide for collection here. May the Lord bless, guide and keep you.' These words are very gratifying. No work lies nearer to our heart than this one of helping to care for God's little ones. Some things are true of the orphanage (two Catholic and one Protestant) in Natchez which would be astonishing to Baptists. Rev. V. H. Cowart has investigated these mat-

ters and upon his positive knowledge we unhesitatingly say that no Baptist should contribute to these institutions. The Coldwater Association meets with the Hernando church to-morrow (25th) and before this reaches our readers its sessions will be past. We are hoping to have a good session and are expecting Secretaries Rowe and Lewis and other visitors. Notwithstanding the 'hard times' our Senatobia church will have a good report to send to the Association. May the great Head of the church be with this assembly of His people.

CHRONICLES.

L. A. D.

In company with Dr. Hackett, Prof. Stone and Missionary Lumbley, the Chronicle arrived at Portersville, on the M. & O. railroad, about 10:30 a. m. on Saturday, the 20th, and proceeded at once to Friendship church, where the old Choctaw Association was in session. The road was very dusty, and the walk not as pleasant as it would have been otherwise. Bro. Sherman, however, gave us some relief, and we were all kindly received. Hospitality was unbounded, as may be known, when it is stated that the Rusles, the Reas, the Gays, the Sanders, the Montagnes, the Gilmore and a host of other noble people live in the neighborhood.

The Chronicle and Bro. J. M. Nicholson spent Saturday night with the family of Bro. James Montague, to the delight of himself and the little ones. Tuesday night with Bro. Woodruff, T. L. Moore, Rosser, Anderson, Lumbley and others, he was at Bro. Sanders. Among the ladies present were those of the household and the daughters of Bro. A. C. Hammack. We were, therefore, enabled to have some excellent sacred music. About 3:30 p. m., on Monday, the association adjourned; wherefore this scribe repaired to the home of Sister Lou W. Evans, in Portersville, and spent the few hours till train time. Sister Shumate, of Madison, Mo., and the young members of the family—all showing much kindness.

Dr. Bozeman still being at Stafford Springs, Elder W. J. David supplied the pulpit of the First church Lord's Day morning, there being no night service. At Forty-first Avenue Elder R. M. Guy preached morning and night to large congregations. He was called to the pastorate, at a conference held Monday night, and will formally accept by the first Sunday in next month. Bro. Guy is a native of Clarke county, Alabama; has served churches near home, in this State and in Florida. Providence permitting, he will attend the General Association, this week, with the writer.

A 'Freewill Baptist' minister in the North has written a book to prove that baptism is not immersion. He disagrees with scholars; yet the Congregationalists will likely endorse his sayings for the truth. It may be as well to repeat what has been previously declared—one that was ever a Baptist from conviction can be anything else honestly. 'Do you know,' says a noted Presbyterian, 'that immersion was historically within a hairbreadth of being embodied in the Westminster Confession of Faith and the Standards of our Kirk of Scotland.' 'It was the chairman's casting vote in the Westminster Assembly of Divines (25 to 24) on August 7, 1644, that substituted unscriptural sprinkling for immersion.'

From the Examiner we learn that the Southern New York Baptist Association, at its late session, passed a resolution on the subject of Baptist deaconesses—recommending the revival of the office in the churches. Again: that there are 2,025 colored Baptists in the Association, with only 678 attendants in the Sunday Schools. This reason assigned is 'the children go to Roman Catholic and Episcopal schools.' There may be some white churches suffering the same thing. It is only a question of a few years, in such cases, when Baptist principles, with all their blessings, will be practically unknown. If our doctrines are true they should be taught in Sunday Schools, and be impressed at home. Let nothing take the place of the Bible—no books of interpretation; no forms or ceremonies.

A presumptuous colored woman, calling herself Miss Ida B. Wells, has managed to get before respectable people in Europe with a manufactured tale of woe in regard to lynchings at the South, which they seem to fully believe. And later, some of our Northern brethren have been listening with rapt attention and the business management of

ers. Possibly it has not occurred to them that there are better sources of information; that the reported 1,000 lynchings need confirmation, and their 'authority' would find it exceedingly difficult to prove a twentieth of that number. Lawlessness sometimes obtains in the South, as elsewhere; and there is one crime liable to each-law, be the culprit black or white.

Elder M. T. Martin was in our city last week, visiting The Record folks in the interest of that convention committee and other ends. He gave us two interesting lectures on Anglo-Israel, and reached Wednesday night at the ghland.

Bro. W. A. McComb, under date of 22nd, says: 'I am in the midst of a good meeting with my church; inducing it myself. Have had a number of conversions and ten actions. It has been going on a week; will continue this week and maybe longer.'

Bro. J. O. Crawford gives some interesting information, in reply to inquiries: 'I will say that Big Creek, New Hope, Thompson's Creek, Yellow Creek and Fairmount have no Sunday Schools. State Line has no pastor; do not know about a Sunday School. Sargent has a school, with six officers and teachers and forty scholars.'

How time flies and yet how the whirl of events whirl on. Mr. C. C. Vetter steps down from the editorial tripod of the Examiner and into the chair of Ecclesiastical History in that great school of the prophets—the Crozer Seminary—and before the accents of the Messenger, who brings the tidings, has ceased to vibrate, Dr. H. L. Wayland is at the head of the Examiner's staff.

The cards are out for the marriage of Miss Jessie Bozeman, daughter of Dr. J. W. Bozeman, our First church pastor, and Rev. Chas. T. Kitchan, of Sanders, Ky. The happy event is to take place in the house of worship of the First Baptist church of this city on November 10th, at 8 o'clock. We gratefully acknowledge an invitation to be present and shall certainly avail ourselves (D. V.) of the privilege to witness the ceremony and assure our young friends of our good will and best wishes.

A VISIT TO BLUE MOUNTAIN.

My peregrination for THE RECORD I took occasion to make a visit recently to this modern Athens of Christian culture for girls and young ladies. To say that I was charmed with what I saw and heard while there, would not express my sentiments touching the place and female college located there. When the lamented Gen. M. P. Lowrey, of most precious memory, was moved to establish a school among those romantic hills for the higher education of the girls of our land, he was without question, methinks, guided by the unerring hand of divine Providence; for I know of no place in or out of Mississippi where dame nature seems to have been so generous in the investment of such first-class characteristics for the invigorating and attractive entertainment of human kind as to be found at Blue Mountain.

But little, perchance, however, did the founder of Blue Mountain Female College dream that the cherished Alma Mater of so many alumni would become an institution of such wonderful power and influence as to be able so soon to send forth so many graduates so strong, and enlarge her borders so extensively as to reach into six States and even into papal Mexico, and make them tributary to her classic halls. But such is Blue Mountain Female College, and the end is by no means yet in point of scholarly excellence and teaching skill on the part of her Christian faculty, if not already so, she is destined in the near future to become the Vassar of the Southland. But with such evidences the highly cultured, yet modest, W. T. Lowrey, seconded by such scholarly aids as the Rev. B. G. Lowrey and the Rev. Mrs. Mollie Lowrey Berry, who as a preening hall teacher has, I trust, no superior, and very few peers, if any, and the best talent to be found in the land to conduct the departments of music, both vocal and instrumental. Art and elocution, (the last mentioned being under the care and guidance of Mrs. Fenn, who is regarded as even superior to her lamented husband as a teacher of elocution) and then with such accomplished teachers in the varied departments of literature and mathematics—

der the directing skill of that genial, scholarly, correct Christian gentleman, T. C. Lowrey—how could the school be otherwise, under God, than a great power in the land? The present session, during the first week enrolled, I believe, 120 boarders, which, notwithstanding the hard times and the almost unparalleled scarcity of money, was the largest foreign matriculation in the history of the college at the opening of the session. And still they come from all points of the compass. If they continue to come at such a rapid rate till Christmas, and on after Christmas, when the proprietors are expecting a large number, the question is, where will the proprietors find place to store them away? But those Lowrey brothers and Berry will manage to take care of and teach them—if they have to build other boarding houses, besides the five or six they already have, and enlarge their study hall and recitation rooms. For they don't do things by halves—neither is money any object to them when it comes to providing for the comfort, convenience, health and training of their pupils.

I must confess that I had no little apprehension concerning the continued prosperity of the college when Gen. Lowrey died—lest none could be found to engineer the institution so well as he, but subsequent events have proven my fears groundless and I am glad upon the son, and he wears it well in the superlative degree. As Bro. Lomax, the eloquent bishop of the Batesville church would have his sons to do, W. T. Lowrey has stepped from the shoulders of his father, and carried the banner of female Christian education on to such heights of signal victory as to make it wave over half of the seventy odd counties of Mississippi, and a portion of five or six other States and Mexico. May he and his coadjutors live many years and reach the ultimatum of their highest hopes and ambition in the achievement of yet grander victories in the noble cause of female education, to which they are bending the utmost energies of their Christian manhood.

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It was my delightful privilege and pleasure to witness a musical entertainment, interspersed with recitations by Miss Edith Fenn, daughter of the accomplished elocution teacher, and Mr. Booth Lowrey given by Mrs. Lulu Joiner, the cultured teacher of vocal music in the college, and wife of Bro. Charles Joiner, of West Point, Miss. Truly did her audience enjoy 'a feast of reason and flow of soul' as they listened to her inspiring and uplifting voice of song. I do not remember in all of my ramblings of over thirty years to have met her equal, much less superior as a vocalist, and the proprietors of the college might have ransacked the conservatories of the South and North, too, as for that matter, and failed to make a better selection of a teacher to provide over the vocal department of their school. Her singing was simply superb, and she seems to have her voice under complete and easy control. But she is not satisfied with her attainments, and intends to spend her vacations in efforts to reach the highest attainable accomplishments in voice culture.

But what shall I say of the elocution powers of little Miss Edith Fenn? Though but about ten summers, seemingly have kissed her cheeks, she displayed such control of her voice, and such admirable skill, in point of elocution, in her delivery as would have done honor to a person of mature years and skillful training. Her recitation was a better advertisement of the mother's exquisite skill than would be an entire column in a newspaper.

Then, last, but by no means least, the treat given the audience by the inimitable Booth Lowrey was simply grand. His rendition of Paddy O'Larry and 'the negro selling his dog' could scarcely be excelled by other actors and elocutionists of many years' training, and his imitable caricature of 'Simple Simon,' which brought down the house with laughter throughout the performance, was such as to remind Rolia Ryan to the shade. He compelled many of his pieces, and I am told that his 'Man without shadow' which is entirely original, when recited by him is highly entertaining. He is preparing to deliver a series of paid lectures in the near future in different places in Mississippi, and perhaps other States—a part of the proceeds of which he proposes donating to some religious, charitable or school enterprise as the case may be. His ability as a

lecturer, mimic and elocutionist has already given him much prominence in and out of the State, where he has given lectures. He would draw crowds in any town or city, and, unsolicited, I will say for him in advance, that anyone that has the opportunity to hear him, will not regret the paying of an entrance fee for the privilege.

While this article is already long, permit me to add that much of the success of Bro. M. P. Lowrey was doubtless due to his faithful, devoted wife, and now aged widow, whom I had the pleasure of meeting, and was glad to find her holding up so well under the weight of these arduous duties. May the God of all grace spare her yet many years to be a blessing, as she is, to her sons and daughters in their arduous work.

PLEASE OBSERVE.

A religious newspaper is in one sense and highly so a common carrier, whose business it is to treat all comers and patrons with like fairness. This being true, we have three other things to say, and these are they:

1. All school advertisements, of whatever kind or for whomsoever, as well as all other advertisements that tell of work for pay, that go into this paper, are expected to be paid for at our regular advertising rates.
2. We distinctly disclaim any responsibility for anything that goes into these columns that is not editorial, and hold ourselves ready to furnish the name of any person who may write in them, when proper and legitimate reason shall be assigned for asking for it.
3. These columns are open to any legitimate and proper criticisms of anything that may appear therein such criticisms always of course, being in the spirit of the gospel and edifying in their character.

SPECIAL NOTICE.

The convention of delegates from the various churches along the N. O. & N. E. R. R. will meet at Hattiesburg on Tuesday at 10 a. m., after the fourth Sunday in November for the purpose of organizing a new Association. Our church and people here will find entertainment for all of our brethren and sisters who may visit us on that occasion and the only condition we make is that they send me their names at once. Those who expect to visit friends or relatives will please give us their names and the names of parties whom they expect to visit. Our committee will not be responsible for those who do not.

RECEIPTS FOR MINISTERIAL EDUCATION.

Indianola church, Mrs. C. A. rothers,	\$ 3 00
J. T. Buck, treasurer,	9 00
Kosciusko church, J. P. Brown,	8 45
Rodney church, Mrs. N. O. Thompson,	7 50
W. H. Patton, interest on note,	25 00
From M. O. Ellledge, by G. Wharton,	5 50
From Rankin Association, Rankin Association for J. Lawrence,	10 00
A. J. Martin, Bogue Chitto, Salem church, Yazoo Association,	9 95
Mt. Zion colored church, Yazoo Assn., by E. E. Thornton,	3 30
Central Association, by Wm. Bell, Treas.,	45 20
W. M. S. of Brooksville ch., Mrs. M. E. Borders,	5 00
Hopewell church, by J. H. Brown,	5 00
J. T. Buck, Treasurer,	45 00
Total to Oct. 18,	\$230 45

Besides this I received from the W. M. S. of Columbus church, for Jose Mollno, in June, \$1.50, which amount was paid on his board account. And from Mt. Pisgah church of Y. B. Association for superannuated ministers, \$2.00; and from Springfield Association, for Foreign Missions, \$2.50; and from Rankin Association, for Home Missions, \$19.50.

All of these amounts have been forwarded to the various boards. GRO. WHITEFIELD, Sec. Min. Ed. Board.

We gratefully acknowledge complimentary invitations to attend the Agricultural and Mechanical Fairs, both at Meridian and Macon, of this State. The former is on at this writing and the latter begins on the 6th of November, next. We hope to do ourselves the pleasure of attending both of these industrial exhibitions.

LECTURE SCHOOL.

DEAR BRO. HACKETT—Please announce that I will conduct a lecture school at Carthage, Leake county, beginning Tuesday, Nov. 27, and closing Saturday, Dec. 22. I will lecture on English Grammar and Arithmetic and also give a course of Bible lessons. Terms: \$6. Board can be had at eight to ten dollars per month. Those who give their whole time, to either Grammar or Arithmetic will have a practical knowledge of the one which they study, at the end of the term. Those who have already some advancement in these studies may have a practical knowledge of both at the close of the term. Let all who wish to attend, address Rev. W. E. Deer, Carthage, Miss.

On the first of January, I will open a two months school in Gloster, will teach Grammar in January, and Arithmetic in February. Will give a course of Bible lessons also. Board can be had in Gloster at ten to twelve dollars per month. Those wishing to attend at Gloster will please address M. T. Martin, Gloster, Miss.

Our visit to the General Association, near Newton Station, was one of the pleasant events of last week. We had only Saturday with us, but it was a 'good day.' 125 delegates were present and the membership was in fine spirits over the good work of the year, and their fair prospects. Bro. T. J. Simmons reached an excellent and suggestive sermon as introductory. Much good work was laid out for the future. Our Chronicle, who reports present all the time, will report.

LITERARY NOTE.

The magazines and the newspapers have given a great deal of space to the War in the East, but the views of representative Japanese have not been heard. The Arena for November, gives the place of honor to Kuma Oishi, A. M., Ph. D., a famous Japanese scholar, who considers 'The Causes which Led to the War in the East,' from the standpoint of his nationality. In view of possible European complications as the outcome of the conflict, this paper will be read with interest, both in the United States and on the other side of the Atlantic.

A certain editor ventures to say that 'the world is wide, large and round, and you are only one of 1,500,000,000 of your sort here, and there are a great many more coming.' But if you were to drop out as small as we are what a skurky it would cause in the big figures. Nine of them would be radically changed. From 1,500,000,000 they would, in the twinkling of an eye, appear as 1,499,999,999 and if you were to drop out beloved after that great as you are, only one would be changed 1,499,999,998. Moral: 'Let no man think more highly of himself than he ought to think.'

HOW MISSISSIPPI STANDS.

DEAR BRETHREN OF MISSISSIPPI—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May, 1, 1894, to October 15 for \$2,200. In that time we have received \$1,092.72.

'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' 1 Cor. 16:2.

The work is the Lord's and we are His. Will not each one help a little during the next month and change these figures?

Fraternally,

R. J. WILLINGHAM, Cor. Sec'y

If you would accomplish any good thing, don't depend on fits and spurts, but 'take hold, hold on, hold fast and hold out.'

A RARE OPPORTUNITY.

Young ladies who wish to have instructions in either instrumental or vocal music as it is given in the best conservatories of Boston or New York may get such at Stone College and at an expense far less than going to any conservatory. Besides our two instrumental teachers, one of whom was educated in Europe, we have a vocal teacher who has filled the very highest positions for twenty years in the States of New York, Virginia, Tennessee, Missouri, etc.

Those who are preparing for teaching would do well to avail themselves of this opportunity to receive higher instructions at a reasonable cost. L. M. STONE, Meridian, Miss.

'Whatever thy hand finds to do, whether great or small, do it with thy might;' that is, in the quickest time and in the best manner.

THE BAPTIST RECORD

THE RELIGIOUS NEWSPAPER AGAIN.

Last week we gave at length two objects to be accomplished or aimed at by the religious newspaper. We wish now, in addition to the ideas of a medium of communication and a factor in securing harmony, to give other objects of the religious newspaper.

A third object to be aimed at is that of moral and religious education.

The Bible, of course, is the great means of religious training. Nothing can ever take its place in this culture. It is the peerless fountain head of religious knowledge, and every other agency of culture must draw from this fountain. But it is a fact that those most deeply learned in the Bible are the persons who most heartily appreciate the value of a religious paper, and its helpfulness in the study and comprehension of the Bible. While God is not making any new revelations of truth, he is still giving to the world fresh incarnations of his old truth. The great truths of the Bible are still clothes in new and blood, and shows their beauty and power in the lives of his people, and in their heroism and zealous labors for him.

Read that little book, "The Story of Diaz," and you will see one of the greatest incarnations of New Testament truth, perhaps, of the last fifty years. You will see the apostolic spirit; you will see the martyrdom of Diaz stands behind prison bars in Cuba for preaching the gospel of Christ. The constellations which sparkle on the brow of night; the mellow tints of a June twilight; the landscape spilling in the golden glow of the sunlight, are poor and mean when we open our eyes to the great wealth of charms which bloom upon and shed their fragrance from a noble Christian character in whom Bible truth is enshrined.

The literature, which is created by the progress and success of Bible truth, is the kind of nourishment furnished by the religious newspaper. It is well to remember that Bible truth itself consists largely in the portrayal of characters in which it was enshrined, or in which it was absent. There we often have pictures of the friends and enemies of God, that we may love and emulate the one and hate and shun the other. Yes, the great Personage, who said: "I am the way, the truth and the life," was a man, the highest, the best, the perfect incarnation of all truth. These same truths find still teaching in actual flesh and blood. The religious newspaper educates the moral and religious nature by the pictures of the lives and activities of these incarnations of God's truth.

The apostle says, in reference to the broad and butter question: "If any man provide not for his own, and especially for them of his household, he has denied the faith and is worse than an infidel." If he said this of a failure to provide food and raiment for one's household, it is not, for much stronger reasons, true of a failure to provide for the moral and spiritual wants of one's household?

Stick a peg down just here. Every man's children will read something. They can find tons of injurious fiction, or of the biographies of notorious criminals, such as Frank and Jesse James, Rube Burrows, etc. They will be sure to devour these with avidity unless they are crowded out by the right sort of moral and religious food.

As a most powerful ally in the religious training of a family, the religious newspaper comes in and proposes its services. For this reason it deserves the prayers and the hearty support of everyone who loves the Lord.

A fourth object of the religious newspaper is to furnish a forum, so to speak, a platform, from which may be presented and discussed the great doctrines of the Bible. One of the sacred writers says: "The words of the wise are as good as nails fastened by the masters of assemblies." (Eccles. 12:11).

This is true when these words are sent forth on the printed page as well as when spoken from the pulpit. Of course, according to divine appointment, the pulpit is the great forum from which is to be proclaimed God's truth, and nothing can take the place of preaching by the living voice, made mighty by God's spirit. But next in importance to the living voice of the living preacher is truth conveyed on the printed page. Many illustrations might be given. The well-known one of Baxter's conversion by reading good books and tracts, and writing a "Call to the Unconverted," which secured the conversion of Philip Doddridge, who also wrote a book, "Rise and Progress of Religion in the Soul," which led William Wilberforce to Christ. He wrote "A Practical View of Christianity," which led Leigh Richmond to Christ, and he wrote the "Dailyman's Daughter," which has been blessed in the salvation of hundreds of souls. God has permitted us to see the results of these books to teach us his willingness to bless the printed truth as well as the preached truth.

In its sphere the religious newspaper should endeavor to make such a presentation of the great truths of the Bible as will lead souls to Christ or edify Christians. It is a rare occasion when a preacher has an audience of four or five thousand before whom he may present the great truths of the Bible. The editors and contributors of THE RECORD reach an audience of more than five thousand. It is a solemn thing to occupy a part of the time of five thousand people, and much thought and prayer should be put into what is written—prayer that it may all be blessed of God to many hearts. We think of this more and more and pray for divine direction.

Of course it is not necessary that things should have a funeral air. Everything written should be bright and cheerful, but also should have a serious purpose. It is not to be understood that we approve everything that goes into THE RECORD. Sometimes only a few lines need to be read of an article in order to convince the Bible student that the writer does not understand his subject. Cases might be given, but it is not our purpose to criticize, but to be helpful. With all of its faults, there is much good in THE RECORD of the presentation of Bible truth which has been of incalculable value and help.

In this particular it is one of the pastor's strongest allies. It is impossible for the pastor to present all the different phases of truth which the intelligent Christian needs to know. The religious paper comes along as his helper and turns over facts of the precious jewel of truth from which flash its brilliancy and beauty.

In this way there may be promoted a better understanding of and a stronger grip upon the great Pauline doctrine about which theological systems differ. We need to get hold of these great truths with the strongest and most loving grip. In the columns of the religious newspaper there may be mutual help in preserving the unity of the spirit in the bonds of truth.

Whist the above figures are gratifying to Baptist pride, they suggest some thoughts that may be possessed of some value, and that is, that notwithstanding one-fifth of our population are Baptists, the Baptists have few of their members in the public offices of the State.

THE WINE THAT JESUS MADE

In your last issue my dear brother, J. H. Gambrell, expresses himself as in trouble, and calls on me to do a little harmonizing, and the elder brother, J. B. Gambrell, discusses "Bible Wine" for us. I do not quite see that I am under obligations to reconcile difficulties simply because I profess to believe the plain declarations of God's word. I should be most happy to serve my brethren if I could, but the presence of a difficulty, even too large for us, must not turn us aside from the Bible. And really I do not see that the difficulty is insurmountable; but it looks to me that Bro. J. H. Gambrell will find a greater difficulty than the one he avoids. He will be like the man who ran into a sink hole to escape a mad bull, and found a huge bear in the sink hole. If the word of God does not mean what it says, then how shall we know what it does mean?

THE WORDS FOR WINE

In the New Testament two words are used for the two kinds of wine, and so carefully are those words distinguished that when one is used for the other, a descriptive adjective is used. The two words are, when spelled in English letters, GLUKOS, meaning MUST, or the freshly pressed juice of the grape, and translated every time, I think, NEW WINE. The other is OINOS, translated WINE, and is the one most frequently used. When by the use of the word OINOS new wine is referred to, the adjective (NEOS), NEW is used.

J. B. GAMBRELL'S TEXT

Is found in Matt. 9:17 and Mark 6:42, and slightly modified in Luke 13:27. "Neither do men put new wine (oinos neos) into old bottles; else the bottles break, and the wine (oinos) runneth out. But they put new wine (oinos neos) into new bottles; etc. He says that by fermentation the bottles are burst. Even so. And when that new wine (oinos neos) is fermented, it became OINOS WINE. That is exactly right, my brother.

THE WORD OF THE MIRACLE

Turn to John 2:1-10. The word for wine in the whole passage is oinos. No change is made in the word, whether it refers to the wine which the bridegroom prepared, or that which Jesus made. Both are referred to twice in the passage, and of the five times the word wine is used it is oinos every time. The wine that so affected men's tastes ordinarily that they would not perceive the change from better to worse wine, was the oinos, the very thing John says Jesus made out of water. (4:6).

Now my point is that the New Testament has two words that refer to the juice of the grape; GLUKOS, for sweet or new wine; and OINOS, for fermented wine, and I believe we are safe when we take the Bible at what it really says. If difficulties arise, that is altogether another question.

BAPTISTE—RANTIZE

The New Testament has two words for the use of water. Baptize for immerse, rantize for sprinkle; and they are no more distinct in meaning than the two words oinos and glukos. Let our brother change words wherever he meets a difficulty, and his Methodist and Presbyterian brother will give him the right hand of fellowship. I think Bro. Gambrell is understood to insist that words shall be left to mean what they say in that instance.

BOTH INTOXICATE

Both glukos and oinos intoxicate. When Peter denied the charge of drunkenness on the day of Pentecost, he did so on the point of time, and not upon the kind of wine said to be used. If there are difficulties they are with the word and not with me. I am not inconsistent, but it is not a difficulty which I made. If there is a conflict in the Bible between its own declarations, I did not put it there. Most fraternally,

O. L. HAILEY.

WAS MARTIN LUTHER A GREAT REFORMER?

When I was at the Baptist State Convention, held at Winona, Miss., last July, I looked over that body of men and heard them talk on various subjects considered by the convention, and I thought there was talent enough there to govern wisely, half the world. I thought that I might feel as proud of them as I pleased, and so feeling, I sat down to think, and measure up some of the great spirits there. I could write an interesting chapter about them, but my point just now is to get away back into the past and see what the ancestors of these men were doing a thousand years ago.

Well, I am there, and they are contending with Rome for the "faith once delivered to the saints," and like Willingham before the convention pleading for missions with the most eloquent tongue I almost ever heard, those great souls

are pleading for the great principles that are to shake the world. Humbly and Arnold and hundreds of others were preaching Christ and crying out against Rome before Martin Luther was born.

There is not an inch of space between Christ and this closing up of the nineteenth century that I, not, and has not been occupied by Baptists and Baptist churches in the demand for soul liberty has been heard all along the line, and the man who says that Christ has ever been without a church in direct line from the one He organized in Jerusalem is mad, and tries to make God a liar, for Christ said: "The gates of hell shall not prevail against my church."

While I am away back in the centuries, I must investigate a little, Luther's claim to the palm of being the world's great reformer. Who did he reform? Did he reform the Roman Catholic church? He did not reform himself, for he brought out from Rome heresies enough to damn a world. And not only so, but when he got the power he burned Baptists and was as intolerant as Rome. Did he reform the Baptists? The truth is, he was a

swarm on the mountains, and in the valleys of Italy. His first idea and knowledge of soul liberty, and a pure gospel, were gotten from them. The world is indebted to the Baptists for the preservation of the Bible from mutilation and destruction, and for all that is valuable in government.

The cry of Patrick Henry: "Give me liberty or give me death," had been uttered by Baptists ages before, and from them his mighty spirit caught the inspiration. Who did John Calvin reform? He utterly failed to reform the Roman Catholics, from whom he came. He did not reform himself, for he brought out heresies, not a few, and perhaps millions have been ruined and undone by them. The very place where he taught and died is cursed by them today. He too, kindled the fires of martyrdom and burned Cervellus. Away with such reformers!

John Knox, of Scotland, was another so-called reformer, and who did he reform? In the days of his power, there was a Baptist who dared to criticize Knox's faith and practice, and ask for Bible authority for them, and Knox and his friends hunted the poor Baptist all over Scotland, and when he could not catch him he gave this public notice: "I now give you notice that if I catch you I will burn you." This day I thank God, the bloody reformer never did catch the Baptist.

Henry the Eighth is also called a reformer, and what a monster of cruelty and debauchery! He burned and otherwise destroyed seventy thousand Baptists; and yet, was in the head of the "English Church."

Is it not as plain as anything that the Baptists are the only true reformers in this world? They have never persecuted, they never shed blood, they never tried to corrupt the Bible and make it testify for anti-Christ, and they have ever held to "ONE LORD, ONE FAITH, ONE BAPTISM."

A noted Roman Catholic stood up in a Roman Council and declared that the Baptists had been, for more than twelve hundred years, contending for their principle and suffering and dying for them. And what were they? A pure, unadulterated Bible, a godly repentance, faith in Christ and a Christian baptism. In government, a pure democracy and a complete separation between church and State. Did Luther, or Calvin, or Knox, or Henry, or Eight contend for that great EYARD of human rights? But the Baptists did, and long before Luther was born. Under the influence of the reformation claimed for Luther, a Baptist brother, Coken, had to hold his meetings in the woods, an old, out of the way place, to avoid being murdered by those Lutherans, and that too, only a few years ago. When Luther was on his knees climbing the stairs of St. Peter to beg the privilege of kissing the Pope's toe, the Baptists were anti-Christ; and bearing a soft pure Bible, and the banner of peace. Let us quit glorifying Luther, and robbing Baptists of their just inheritance.

Eudora, Miss. Amos and amon.—Eds.

MERIDIAN LYCEUM.

The Ladies' Aid Society of the First Baptist church of this place have organized a Lyceum to furnish the people of this city and section with a series of lectures by the best talents to be had in the United States.

The first of these lectures was delivered at the City Hall on the 15th inst. by John Temple Giddens, and was by far the richest intellectual treat a Meridian audience has ever enjoyed.

The next in the series will be delivered at the City Hall on Thursday evening at 8 o'clock by the renowned platform speaker, Rev. Thomas Dixon, Jr., of New York City. If you miss this lecture, you may miss the opportunity of a lifetime. Hear what others who have heard him, say about him:

T. B. KINGSLEY, D.D., LL.D., of Boston: "Mr. Dixon is less than thirty years old, we believe. He is a full Heel—racy of the soil—a genuine production. Tall, lean, wiry, looking like Abe Lincoln's picture, with a keen eye, mobile and strong features, you would take him for a man of mark at a glance. He is a man of observation, a student of books and a student of men. He knows his fellow-man uncommonly well. He illustrates his theme finely—"Backbone." He is a brave man, perpendicular, with the courage of conviction and bold of speech. (He has ridicule, fun, language, imagination, passion.) His voice is penetrating and sometimes a bit strident, but distinct always—articulate, emphasis, intonation—admirable. He is the most rapid speaker we have ever heard. He can pack away a marvelous amount of thought, language, description and ringing humor in an hour."

He is a born comedian—a man of genuine dramatic instincts and gifts. The stage has lost a fine actor in a man of God, consecrated to the great work of doing good and trying to uplift men to a higher plane.

This is what Dr. Henson has to say of him: "I always feel, after his lectures, that I have been a spore (laughter) and wanted to go on another (renewed laughter) for I see angels instead of snakes, legions of angels. You saw them, didn't you? Do you know how it is that Dixon comes to be so eloquent? I have the secret. He was brought up in a State, concerning which I learned from Olney's geography, a great while ago, that its principal commodities were pitch, tar, turpentine and lumber. Now, what a mass of combustibles! And they are all bound up in Dixon, and fired with genius. That is the reason why he blazes so." (Laughter.)

Our friends from the country would do well to come and hear him. Admission 50 cents.

MISSIONS—STATE, HOME AND FOREIGN.

(Report prepared by Rev. A. A. Lomax, of Batesville, Miss., and read before the Cophala Association at its recent session, by which body it was requested for publication in THE BAPTIST RECORD.)

Missions, State, Home and Foreign are in spirit, purpose and aim one. To preach the gospel to all men everywhere is the command of our risen Lord. The apostles began at Jerusalem. This was the order, "beginning at Jerusalem" then onward to the ends of the world. The gospel is God's power, God's love—the salvation of souls His glory and joy. Beginning at home is State Missions. It is the work nearest us, at our door. Of Andrew it is said: "He first findeth his own brother." So today in our own beloved Mississippi, in this field forty-five missionaries labored the last convention year for a part or all their time; 826 baptisms, five churches and forty-four Sunday Schools were organized, besides much other work indicative unmistakably the blessing of God upon our efforts.

Out of the State in the regions beyond carries us into Home Missions. The colored people, the Indians, the great cities, Cuba, in a word, embracing mission work in all the territory of the Southern Baptist Convention. This field is so vast, so promising, so needy and near must be occupied. Our civilization is involved in it, duty demands it and God requires it. "Showers of blessings" are descending upon this whitening harvest field. Let us continue to thrust in the sickles and gather rich fruitage for the garner on high. In the last convention year, 381 missionaries labored in this field—baptizing 4470 persons, constituting 133 churches and erecting sixty-seven church edifices together with an immense amount of colportage work, preaching, etc. Though the laborers have been few comparatively, yet these results are exceedingly gratifying and call loudly to us for enlarged effort. May our faith and energy be equal to the occasion. This beautiful Southland, so rich in mineral products, so fertile in possibilities should be evangelized for Christ! God help us to possess the land.

And from the regions beyond "to the uttermost parts of the earth"—that is the order. The commission calls for nothing less than "all the world," and brethren we must obey God. We dare not draw in the fence. "The field" is the world and we should cultivate every part of it. The Master says go. We are His servants. Now let us press on, do our best and expect His blessing. "With a single possible exception, in the case of Thibet, the gates of the world stand open. Swift and ample conveyances are ready to carry us anywhere, powerful governments guarantee us protection, people everywhere are approachable and the church of Christ need no longer delay."

"Out of the shadows of night, The world moves into light, It is daybreak everywhere."

"The whole wide world awaits our coming." Forward, the columns come ringing from the lips of the Captain of our salvation. Let us "fall in" and away to the battle charge and win a glorious victory—a victory of love and peace to ourselves—of salvation to the benighted and of glory to earth's Redeemer.

deemer. In the foreign field we have leaguely missionaries; 84 organized churches, 3328 members and last convention year 629 baptisms. From Africa 17,000 conversions to Christianity are reported in one year. China now has 50,000 and Japan 85,000 Christians. Behold what God hath wrought!

Beloved brethren, though absent in body I am present in spirit with you. Peace be with you and prosperity within your borders. "God be with you till we meet again."

Fraternally,

ALEX. A. LOMAX.

PULPIT MANNERS.

Many really good preachers impair their usefulness as such, by disregarding the simplest rules of good breeding in the pulpit. I recently saw an illustration of this truth furnished by a good preacher, a man of great piety and learning, whilst addressing a refined and appreciative congregation. In the midst of his discourse he thrust the index finger of his left hand into his left nostril and began to gloat for something. Failing to bring it out on account of the size of his finger, he withdrew the index finger and slightly cocking his head to one side, thrust his little finger into the nostril and was soon rewarded by hauling out the object of his exploration, adhering to the end of his finger and wiped it on the desk.

During the time, he went on with his discourse, apparently unconscious of what his left hand was doing.

It was a small matter, but it necessarily had its effect upon many of the congregation to his detriment, whilst not a few were disgusted.

On another occasion I saw a minister whilst preaching the convention sermon before a Mississippi Baptist State Convention, grasp his nose with a firm grip between the thumb and forefinger of his left hand and with a squeeze and a snort ejected the membranous sections, and then reached around and wiped his fingers on the seat of his trousers. During this performance he made only a slight pause in his discourse and that was when he gave the "snort" that was heard all over the room, and that brought a blush to the cheeks of the more sensitive, whilst the less sensitive were moved to a suppressed snigger.

A minister of the gospel ought to be a teacher of good manners as well as good morals; especially is this so whilst in the pulpit. I knew a preacher, a tall man who had a loose way of lounging in his seat in the pulpit. He would amble up the steps and across to his seat and sit down, arms and legs spread, and he would begin to preach, and he would make a good many mistakes in the way of the reception of them.

Suppose the best preacher in the country should appear in his pulpit, dressed as a circus clown, how would it affect his preaching? Or suppose he appeared in full evening dress, swallow-tail coat, low-cut vest, with white shirt front studded with diamonds, patent leather shoes and light colored kid gloves, how would his preaching be received?

To ask the question is enough. It answers itself. So an ill-mannered preacher, by his disregard of those little things that go to make up what we call good breeding, and that distinguish the gentleman from the low-bred fellow, destroys a large part of the good he might otherwise accomplish by a due observance of them.

LAYMAN.

SECTARIAN APPROPRIATIONS

DEAR BRO. HACKETT.—In the last issue of THE RECORD, you, "by way of warning," call public attention to a speech delivered in the last Congress by Hon. Wm. S. Sinton, of Michigan, on the Indian appropriation bill which included the usual appropriation for the Indian public schools. Mr. Sinton did not oppose the passage of the bill because the schools are Catholic schools as some unjustly affirm, but because the schools are sectarian; and to such the constitution unmistakably prohibits the Congress of the United States from making any appropriations of public money. And yet with these facts before it and in spite of the protest warning given by Mr. Sinton and others who joined him, the bill was passed appropriating about \$400,000 to the Catholic schools among the Indians whereas you state Indians are made Catholics and taught to hate American liberties. No true Catholic can possibly be a true American, for if he loves, honors and obeys the "Old man on the Tiber" as he swears to do, there is no room in his heart for the constitution of this government which guarantees the right to every man to read and think for himself.

There was another thing done by the last Congress along this line for which the guilty ones are no less reprehensible than for voting the people's money to sectarian schools, and that was voting down an amendment to the "Enabling Act" to admit New Mexico into the Union, requiring the English language to be one of the branches taught in her public schools. The English language is the language of our nation, the language of commerce, the world over, and the medium ordained of God through which the light of religious and political liberty is to shine out upon the nations and through which a Christian civilization is to bless the world. And to strike it down as it was done as above mentioned, was little less than treason to the government and rebellion against God.

You close your timely warning with these words and (God bless you for them): "Let every Baptist be loyal to the time-honored principles of the fathers and of the Bible, and let him mightily protest against their violation by others in a country where such violations are a breach of the highest law of the nation." How are we to protest my brother? In looking over the vote in Congress upon these questions I find the names of some of our Mississippi Representatives recorded as voting on the wrong side of both, and they are now before the people of their respective districts for re-election. Shall we vote to return them? Can we do so without becoming particeps criminis?

Yours truly,

W. C. SMITH.

NOW THEN! WHAT NEXT?

SENT TO PASTORS.

Do you ask "what is it?" Why, it is a lot of circular letters sent to Mississippi pastors. Haven't you received one? While so many people, with so many schemes, are making so many efforts to get themselves before the public, it stands us in hand to "watch." However, as regards the matter in question, we need not be apprehensive. Its an honest and worthy project.

Now, just for a few moments,

LEND US YOUR EARS

And we will tell it all in a few words. Our location is Jackson county, Miss., Ecatawpa postoffice, a part of the town of Moss Point, on the borders of the Gulf Coast. We have about one thousand population. A Baptist church, though weak, yet, as things considered, is prospering nicely, which promises, as I believe, to be a strong body. We have undertaken to build a house for the Lord, central and convenient, a house that will be an honor to our cause and hence enables us to reach more people. We have paid for a lot—just the location wanted—and have part of the material; but need, and must have, help to push it to completion. Hence we have sent out circular letters to a good many

PASTORS

To be presented by them to their churches, asking for a little help from each church. "Times are hard." Yes, and the request made is to correspond with the "hard times." Here is what we ask: Take one collection or give us one dollar. Think how small a sum this is for a whole church—just

ONE DOLLAR!

And yet that from each church would enable us to build a good house for the Master's worship, and strengthen the cause so dear to all of us. Could I visit each church, I doubt not that all would help a little, but I can't do this—too expensive. Therefore I'm dependent upon the pastors to present the matter to their people, which if done, (which I have no reason to doubt) the enterprise will be a success. Of course, some churches will go beyond the amount asked for.

INDIVIDUAL CONTRIBUTIONS.

I don't want that some brother or sister will be constrained, for the cause sake, to make an individual contribution to this worthy cause, and we shall rejoice to receive it. Just think, dear Christians, you who live where there are Baptist churches in cities, towns and country, of this field of ours, a few struggling churches, bounded by Catholicism and other "isms," save that of the true gospel of the Son of God. Yes, THINK and then ACT, and the Lord bless you. Do this, brethren and sisters, whether you receive a "circular" or not.

If you do not wish to take a public collection, just suggest it to the brethren in a private way and see how quick you can get up a dollar. Credit will be given in THE RECORD.

Send all money to J. F. Bynum, Pastor and Superintendent of Building, Ecatawpa, Miss.

FROM WEST AFRICA.

DEAR BRO. LUMBLEY.—It has been quite a while since I wrote to you, and now when I do write it must be bad news. Brother and Sister Newton are no more with us. Sister Newton has taken them. Sister Newton died in Lagos, July 9, and Bro.

Newton, who was sick at the same time, died on ship, near Asora, about July 29. They had long been planning to move up here, and had finally sent for carriers, and I had sent them forty men, but before they reached Lagos, Sister Newton was dead, and Bro. Newton was thought dying. He got a little better and was ordered away, but a telegram brought the news of his death. As I have heard nothing except of the telegram, and this not till August 6, I know no particulars. I don't know what Miss Newton will do. If I knew that she would go right back to Lagos, I would go after her or make some arrangements for her, but not knowing I must wait.

I shall not try to live in Lagos, and I don't think any of us ought. The C. M. S. missionaries are rebelling against Lagos. They expect to move their training schools. They say it has been the worst rainy season they have had in Lagos for years. We have not had so much rain up here. I think Bro. Newton had baptized some fifteen or twenty before he died; and Stone, who is pastor, has baptized several. The mission pay Stone £2,100 a month and the church the same. He sold a part of his property, and the church paid him, their part of his salary for a year in advance, so that he is out of debt and has his house left. Bro. Newton bound him in writing not to go in debt again. Murry is holding on at Abokuta. I hope Bro. Pinhook will be back soon, and then as soon as we can, one of us ought to visit Abokuta.

I have baptized twelve this year and have six to baptize now. I have written to the board to let us come home in April. We may have to, hie away before that. There are three men here now going to the Sudan. They are immersed, but undenominational, and their mission takes men from any, but all are immersed. I expect it will turn out a Baptist mission. These men seem straight in their views. I have had no fever since January, 1893, and with only slight touches, and baby a little. Baby has not been strong or well. She is rather better now. She can walk yet, except with help, nor talk but a few words. She is badly spoiled. She seems to understand most everything and shakes hands with, and throws kisses at our white visitors. I suppose Bro. Pinhook has told you that they are bringing their baby out. They had a struggle, but had to yield.

There are two C. M. S. missionaries here now, so we have neighbors. Ibadan is a postoffice now, so we will get our mail from there. I am building a small stone house out on the hills where we can go for a change. I hope, when the place, these Sunday missionaries hope to get away from here to-day. We are feeling the loss of Brother and Sister Newton very much, and I feel burdened with the work. I wish Brother David and Eubank would come back. Bro. Newton was a most excellent missionary, and our loss is a great one. Love to all from all of us. Hope you can return.

Your brother,

E. C. SMITH.

Baptist Mission, Ogbomoshaw, (Ibadan) via Lagos, West Africa.

AN EARNEST CALL.

DEAR SISTERS.—I learn from the last issue of the "Baptist Basket" that only eight of the fifteen States which comprise the S. B. C. have raised their quota of the Foreign Mission Board debt. Mississippi's name does not appear in this list. Shall it be this? Can we afford to neglect such an important matter? We stand in the presence of a great cause. It behooves us, as Christians, that our State should stand in the front ranks; that we do our duty and our whole duty.

By our renewed efforts we will catch new hope and others will be stimulated. Perhaps some will say we have contributed liberally of our means. Many have done nobly, but one united effort on the part of our societies, would bring Mississippi to the front. I would suggest to the associational vice-presidents, and presidents of societies, that now is the season to begin the preparation for sending out boxes to Frontier Missions, that these boxes may reach their destination before severe winter weather.

Doubtless many of you have read the little leaflet, "Light Out of Darkness," which beautifully illustrates the cheer and Christian comfort these boxes carry to distant homes. It is earnestly desired that you receive your prompt and prayerful attention, and that many boxes go out from our State this year, and may the results be for the advancement of the work and the glory of God.

The time has come in the circle of our work for the Christmas offering preparation. It seems early to think of it, but experience has taught it is none too early. This year the offering is for China, all China. The field is so much larger than heretofore. In a special appeal, Mr. Bryan urges the women to try to raise \$10,000. This will mean doubling efforts all along the line. Many of you were present at the meeting in Winona and listened to the interesting letter from Mrs. J. Graves, in which she told of her labors, and of the great needs of China. "The fitness of things" requires that we make the largest offering this Christmas that we have ever made. Every man according as he purposed in his heart, so let him give, not grudgingly, for God loveth a cheerful giver."

MARY B. AYER.

Clinton, Oct. 22.

There is not an inch of space between Christ and this closing up of the nineteenth century that I, not, and has not been occupied by Baptists and Baptist churches in the demand for soul liberty has been heard all along the line, and the man who says that Christ has ever been without a church in direct line from the one He organized in Jerusalem is mad, and tries to make God a liar, for Christ said: "The gates of hell shall not prevail against my church."

While I am away back in the centuries, I must investigate a little, Luther's claim to the palm of being the world's great reformer. Who did he reform? Did he reform the Roman Catholic church? He did not reform himself, for he brought out from Rome heresies enough to damn a world. And not only so, but when he got the power he burned Baptists and was as intolerant as Rome. Did he reform the Baptists? The truth is, he was a

swarm on the mountains, and in the valleys of Italy. His first idea and knowledge of soul liberty, and a pure gospel, were gotten from them. The world is indebted to the Baptists for the preservation of the Bible from mutilation and destruction, and for all that is valuable in government.

The cry of Patrick Henry: "Give me liberty or give me death," had been uttered by Baptists ages before, and from them his mighty spirit caught the inspiration. Who did John Calvin reform? He utterly failed to reform the Roman Catholics, from whom he came. He did not reform himself, for he brought out heresies, not a few, and perhaps millions have been ruined and undone by them. The very place where he taught and died is cursed by them today. He too, kindled the fires of martyrdom and burned Cervellus. Away with such reformers!

John Knox, of Scotland, was another so-called reformer, and who did he reform? In the days of his power, there was a Baptist who dared to criticize Knox's faith and practice, and ask for Bible authority for them, and Knox and his friends hunted the poor Baptist all over Scotland, and when he could not catch him he gave this public notice: "I now give you notice that if I catch you I will burn you." This day I thank God, the bloody reformer never did catch the Baptist.

Henry the Eighth is also called a reformer, and what a monster of cruelty and debauchery! He burned and otherwise destroyed seventy thousand Baptists; and yet, was in the head of the "English Church."

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